2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
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guaya moderna is essentially a compilation founded on the works of Campos, Cardús, and other writers [1]). The same holds true of the monograph of Father Ducci which, besides, only deals with one sub-tribe of the Tobas on the lower Pilcomayo. [2])

The ethnological studies of the Toba tribe contained in this book mainly refer, as appears from my previous statements, to the Bolivian Tobas, but also to the Toba Pilagá of Argentine. I met the latter at the sugar factories of Esperanza in June 1912, and moreover, some of my Indian informants in Bolivia were from Argentine or had lived among their kinsmen there. The general culture of the Pilagá, as already pointed out, is much the same as that of the Bolivian Tobas, although on the whole they seem to have preserved their old customs better than the latter.

The third tribe visited by me were the *Mataco*. Next to the Tobas, the Mataco form the largest of the Argentine Chaco tribes, but only a part of them may still be said to live in a state of nature. Three principal Mataco tribes can be distinguished. One of them inhabits the corner in northern Argentine roughly limited by Tartagal in the west and Rio Bermejo — an affluent of the Pilcomayo — in the south. These Mataco are called Vejós and are those most strongly influenced by civilization. The second tribe, known under the name of Mataco-Guisnay, lives on the right bank of the Pilcomayo about ten leagues south of Fortín Guachalla. The third tribe, called Mataco-Nocténes — occupies the great triangle roughly formed by lines connecting the villages Yacuiba, Villa Montes, and Crevaux. Those Nocténes who live on the right bank of the Pilcomayo, between Villa Montes and Crevaux, have preserved their original culture best. Among these Indians I spent about one month in October and November 1912. They are culturally closely related to the Tobas living on the other side of the river, and intermarriage between the two tribes is frequent. Still the Nocténes speak their own language which, apart from certain dialectal differences, is the same as that spoken by the Vejós and the Guisnay. The Mataco language shows great affinity to the Choroti language which justifies us in referring both tribes to one and the same principal group. A third Chaco tribe of the same group are probably the Ashluslay, the language of which is unfortunately so far quite unknown to us.

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[1]) Boggiani, *Compendio de etnografia Paraguaya moderna.* Asunción, 1900.

[2]) Fray Zacarias Ducci, *Los Tobas de Taccagalé con arte y vocabulario Toba-castellano.* Buenos Aires, 1904.

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SOCIAL LIFE

CHAPTER III.

Social organization. Chiefs.

The social organization among all tribes of the Pilcomayo is fundamentally the same, although the Tobas represent a more highly developed type of society than the Choroti, Mataco, and Ashluslay. Among all of them the »tribe» is a fairly loose social unit, being simply composed by families related to one another by blood. A clan organization in the strict sense of the word does not exist among the Chaco Indians [1]) and totemism is entirely unknown, although the beginnings of a totemistic system may be traced among the Tobas. The appellation »Ostrich-men» given to the Tobas by some of their neighbours, and certain ideas held of this bird by the Indians themselves undoubtedly point in this direction. As to the *Choroti*, I have already mentioned that they are split up into three principal sub-tribes, each occupying a special territory within the tract which these Indians regard as belonging exclusively to themselves. Although the different sub-tribes feel themselves, in a general way, parts of the same tribal unit, the Choroti people (*Jóhuaha*), there is not much communication between them and, as I have stated before, the relation between the Choroti of the Pilcomayo and the Choroti living in the interior is almost one of antagonism. Within the sub-tribes, again, the feeling of blood-relationship is strong. Such a sub-tribe consists of a number of village communities, each composed of a few families closely related to one another. As a rule each village has its chief, *anétsiäs*, and over the whole sub-tribe there is even a »great chief»,

[1]) When in the following pages I sometimes use the word »clan», this term has merely reference to the »sub-tribe», by which I simply mean a number of families recognizing consanguinity. The chief reason why the »sub-tribes» of the Chaco Indians cannot be called »clans» proper is that they are not exogamous.

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